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the Navahoes is of great length and is crowded with incidents. We doubt not that, fully told, the version of this tale by the Zuñi would be even longer and more eventful than the version of the ruder Navaho.

Mr. Cushing gives us, in his introduction, some valuable explanations which help us to an understanding of the myths — explanations such as he only can give ; but they are inadequate. He promises further explanations in the near future, and we have no doubt that in these he will make plain to us all the hidden meanings of the wondrous tales, as far as it is possible to make plain to the mind of the Aryan, at the close of his greatest century, the thoughts of a race, physically different, whose minds are still in the era of the stone age. But we greatly regret that such explanations do not appear simultaneously with the present work. To a majority of readers, the very nature and purpose of these myths must remain a mystery, while to many they must seem, in part at least, devoid of meaning. They evidently require long descriptions of Zuñi custom, ceremonial, creed, and social organization to make them understood, and a goodly share of pictorial illustration would be of advantage to them.

In many instances the rhetorical, poetic, and witty embellishments of the tales may be understood by all. They deal with principles of human nature which are alike among all races and in all ages ; but there are other cases where the allusions and illustrations may be understood only by the initiated. If the Bible and Shakespeare need elaborate comments for their proper understanding, how much more do these tales of the unlettered Zuñi require them !

It must be remembered, too, that the stories given in these "Outlines" were not composed for mere entertainment, but in order to hand down through the ages statements which were believed to be facts of the most vital importance. To the Indian, they are profound philosophy. The perusal of the tales may possibly give the reader the idea that the Zuñians do not possess tales of a different character, — legends which, though describing mythic places and characters perhaps, were apparently composed by authors of literary ambition who drew their characters and arranged their incidents with a view to charm the auditor, rather than to instruct him. They have many stories of this character, which Mr. Cushing has collected, and which, we hope, he will not long delay in giving to the world. One story of his, "The Tale of the Scarlet Feather" it might be called, is a Zuñi variant of the story of Orpheus ; but those who have heard it, all concede that the polished Greek, the foremost of his race, does not tell his tale as well as does the lowly man of Zuñi.

*Washington Matthews.*

THE STORY OF THE INDIAN. By GEORGE BIRD GRINNELL. New York : D. Appleton & Co., 1895. Pp. x, 270.

In this attractive book Mr. Grinnell offers his readers the fruits of a long and intimate acquaintance with Indian life. A sympathetic friend of the native speaks to us who appreciates the strong sides of his character without trying to conceal his human weakness. "He understands that the red man is a savage and has savage qualities, yet he sees also that the most

impressive characteristic of the Indian is his humanity. For in his simplicity, his vanity, his sensitiveness to ridicule, his desire for revenge, and his fear of the supernatural, he is a child and acts like one." The wide experience of the author and the directness of his style give his descriptions a vividness which places the book easily among the first in rank of popular descriptions of Indian life.

The volume forms the first of a series of books entitled "The Story of the West Series." For this reason the author deals primarily with the Indian of the belt which stretches along the foot of the Rocky Mountains, and his descriptions must be understood to refer mainly to the tribes of that region. The camp life is described in a number of exquisite sketches such as: The Indian's Home, Recreations, Subsistence, Hunting, the War Trail, and each sketch is replete with ethnographical information. The chapters which are of more immediate interest to the folk-lorist are entitled: Man and Nature, Creation, the World of the Dead, Pawnee Religion, the Old Faith and the New. In all of these, well-selected examples of primitive belief are given. No attempt at a systematic treatment of the belief of these Indians must be expected in a popular book like the present. Mr. Grinnell has wisely confined himself to selecting a few typical ideas which illustrate the mode of thought of the Indian. The material has mostly been selected from the beliefs of the Pawnee and of the Blackfeet, and owing to the author's intimate familiarity with these tribes it has been rendered in the most accurate manner and so that rather a statement of the Indian's thoughts is given than a reflection of the visitor upon the ideas of the natives. The book is excellently adapted to familiarize the general reader with the life and the thought of the Indian of the West.

F. B.

THE CHILD AND CHILDHOOD IN FOLK-THOUGHT. (The child in primitive culture.) By ALEXANDER FRANCIS CHAMBERLAIN, M. A., Ph. D. New York: Macmillan & Co., 1896. Pp. x, 464.

In a prefatory note, the author explains that the present volume is an elaboration of lectures on "The Child in Folk-Thought," delivered in 1894 at the summer school held at Clark University. In connection, as is remarked, with the topic of Child-Study, "an attempt is here made to indicate some of the chief child-activities among primitive peoples and to point out in some respects their survivals in the social institutions and culture-movements of to-day." As a predecessor, the writer has had Dr. Ploss, whose works on "Das kleine Kind," "Das Kind," and "Das Weib," although encyclopædic in character, have nevertheless left certain aspects of the anthropology of childhood untouched, while in English the child has found no such chronicler. The scope of the collection (for of such nature is the volume) may be best indicated by the headings of pages: Lore of Motherhood, Lore of Fatherhood, Words for Child, Primitive Child-Study, Affection for Children, The Golden Age, Children's Food, Children's Souls, Children and the Plant World, Children and the Animal World, Primitive Pedagogy, The Child as Social Factor, as Linguist, as Actor, as Poet, as Judge, as Oracle, as Weathermaker, as Healer, as Priest, as Hero, as Deity,